HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*"—EZEKIEL 37: 19.

No. 2, Vol. LXVI. Thursday, January 14, 1904. Price One Penny.

WORSHIP IN THE HOME.

BY PRESIDENT JOSEPH F. SMITH IN THE "IMPROVEMENT ERA."

WHILE we have many of the best children and young people on the earth, among the Latter-day Saints, there can be no denying the fact that we have some among us that are anything but what the children of Latter-day Saints should be. Some youths there are in our settlements and wards who have contracted the habit of swearing; who smoke miserable cigarettes, and who idle away their time in frivolity or malicious mischief; who grow up without natural affection for their parents and for sacred things, and who are positively repulsive in their speech and actions. We have too many boys and girls who jest, and utter slighting remarks about the bishops and other men in authority; who are without natural affection and reverence for the things of God, disobedient to their parents, "heady, highminded, lovers of pleasures more than lovers of God." They loaf about the country stores, gather on the street corners, annoy meeting-goers, congregate about the grog-shop and drug stores, create trouble in places where respectable people are seeking legitimate amusement; engage iu braggadocio, fights, idle and vicious language, act "smart," and become a terror to decent people generally. One cannot induce them to attend religious service, nor Sunday school, nor Improvement meetings, or if they go, it is to disturb and annoy. They will not take part in the lessons or service, and only jest and leer at everything sacred and holy.

Now why should such characters grow up in the midst of the Saints? I say it is due to the infidelity, indifference and neglect of parents. They certainly

do not live in conformity with the Gospel which we have embraced, for in that case the result with their children would be widely different. Or, if they believe the precepts of the Gospel, they certainly have neglected to practice and teach the young people these things, which is a proof in itself that they have miserably failed in obeying one of its vital teachings. Children cannot learn the significance, gather the import, and see the value of the Gospel without being diligently taught in early years; they require, also, to be made to obey the truth by diligent training and discipline in the home. They must not be left to themselves. And again, it is not enough that parents be diligent in teaching the truth: they must see that their counsel and precepts are obeyed and practiced, so that their children may find benefit in what they themselves teach. If young men and boys persist in staying out on the streets, let the parents see that they are brought into the house, and that they are not permitted to roam with the riff-raff at all hours of the night, in all kinds of company, at all kinds of mischief. It is our business to know where our children are, and to have them under control. And then again, parents must be exemplary before their children, and also teach, train and discipline them. The Lord has commanded parents that inasmuch as they have "children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray, and to walk uprightly before the Lord."

If the young people were taught these things in the spirit thereof, and were induced by example and proper family government, in love, to practice them, no complaint would need be made about neglect of duty, and hoodlumism. But this cannot be done unless parents themselves are exemplary, and this, evidently, they are not always. There are idlers among them, also; they are not seeking "earnestly the riches of eternity, but their eyes are full of greediness"; they spend their time and thoughts upon material things. They do not pray; they are worldly in mind, in habits and actions. The incorrigibility of the children is due to their carelessness, and some day there will be a wakening, and parents will realize the fearful, awful fact, that the sins of their children are resting upon their heads.

I wish my voice could be heard in every family in Zion. Lovingly, and yet as firmly as if my soul's salvation depended upon it, I would repeat to every father and mother the words of the Lord to Zion: "These things ought not to be; and must be done away from among them; . . . and a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; therefore transgress them not, neither take therefrom."

Are you guilty of neglecting your prayers? Have you failed by word, precept, and example in teaching your children, in love and with abiding interest, to pray, and to walk uprightly before the Lord? Have you neglected to teach

them the doctrine of repentance and faith in the living God? And of baptism, and the gift of the Holy Ghost by the laying on of hands? Are your children growing up in wickedness, while you are sitting idly by, rocking yourself to sleep with the thought that the Sunday schools, Mutual Improvement associations, and other organizations and workers will look after the spiritual welfare and moral ethics of your children?

If you are guilty, repent; let the idols of your greediness be shattered; smite your bosom with your hands, and fall in humility before God, and implore His forgiveness. Change your course, look after your children, feed them the spiritual bread of life, and let the love of God abide in your heart to the complete exclusion of worldliness!

We have in the Gospel the truth. If that is the case, and I bear my testimony that so it is, then it is worth our every effort to understand the truth, each for himself, and to impart it in spirit and practice to our children. Far too many risk their children's spiritual guidance to chance, or to others rather than to themselves, and think that organizations suffice for religious training. Our temporal bodies would soon become emaciated if we fed them only once a week, or twice, as some of us are in the habit of feeding our spiritual and religious bodies. Our material concerns would be less thriving if we looked after them only two hours a week, as some people seem to do with their spiritual affairs, especially if we in addition contented ourselves, as some do in religious matters, to let others look after them.

No; on the other hand, this should be done every day, and in the home, by precept, teaching and example. Brethren, there is too little religious devotion, love, and fear of God, in the home; too much worldliness, selfishness, indifference, and lack of reverence in the family, or it never would exist so abundantly on the outside. Then, the home is what needs reforming. Try to-day, and to-morrow, to make a change in your home by praying twice a day with your family; call on your children and your wife to pray with you. Ask a blessing upon every meal you eat. Spend ten minutes in reading a chapter from the words of the Lord in the Bible, the Book of Mormon, the Doctrine and Covenants, before you retire, or before you go to your daily toil. Feed your spiritual selves at home, as well as in public places. Let love and peace, and the Spirit of the Lord, kindness, charity, sacrifice for others, abound in your families. Banish harsh words, envyings, hatreds, evil speaking, obscene language and innuendo, blasphemy, and let the Spirit of God take possession of your hearts. Teach to your children these things, in spirit and power, sustained and strengthened by personal practice. Let them see that you are earnest, and practice what you preach. Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray if the home environment, example, and training were in harmony with the truth in the Gospel of Christ, as revealed and taught to the Latter-day Saints. Fathers and mothers, you are largely to blame for the infidelity and indifference of your children. You can remedy the evil by earnest worship, example, training and discipline in the home.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XIX. TITHING UNDER JUDAH AND ISRAEL.

We have now reached the high water mark of religious giving in the Old Testament; and our next period, under the rival kings of Judah and Israel, is a period of declension, though retarded from time to time by temporary endeavors at reformation.

The schismatical Jeroboam found it politic to imitate the law of Moses in ordaining a feast like that held in Judah, and in sacrificing, and placing priests at Bethel. When, however, his own son was ill, he sent to inquire at Shiloh of the prophet Ahijah, by his wife, who, in disguise, took as a present ten loaves, and cracknels, and a cruse of honey:—a suitable religious offering, presumably, at that time for a well-to-do woman of the country.

A little later, in Asa king of Judah, we have a godly man to whom is vouchsafed victory over the Ethiopians, and thereby much spoil. "And they sacrificed unto the Lord in that day, of the spoil which they had brought, 700 oxen and 7,000 sheep. . . . And Asa brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels."

Furthermore, a similar work of reformation was carried on by Jehoshaphat, his successor, who sent out teaching princes, Levites and priests. This brings us to the days of Elijah and Elisha, in connection with whom we have several instances of pious beneficence in private life. Foremost among them is the widow of Zarephath, who had but a handful of meal in a barrel and a little oil in a cruse; but who nevertheless made thereof a cake for the Lord's prophet first.

As for Elisha, we remember the kind hospitality shewn to him as a man of God, by the woman of Shunem, who prepared for him a little chamber on the wall. It seems also to have been customary for the people to bring offerings to Elisha: for "there came a man from Baal-shalishah, and brought the man of God bread of the firstfruits, twenty loaves of barley, and fresh ears of corn," with which Elisha furnished a meal for the people.

The present Naaman brought to Elisha was evidently intended to be a valuable one, consisting as it did of robes and talents of silver,—a remarkable acknowledgment of expected help from the prophet in the cure of leprosy. Benhadad also, when sending Hazael to inquire whether his master would recover of his sickness, sent forty camel loads of every good thing of Damascus.

We now come to the days of the youthful Joash, who did right as long as he was directed by Jehoiada the priest. Joash proposed to the priests that all the money of the dedicated things brought into the house of the Lord, and all voluntary gifts, should be taken for temple repairs. But the priests did not forward the matter. The king, however, being minded to restore the house of the Lord, gathered the priests and Levites, and said unto them, "Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year." But the Levites did not bestir themselves.

Then the king commanded, and they made a chest, and bored a hole in the lid, and set it beside the altar, and the priests that kept the door put therein all the money that was brought into the house. This money was given to the workmen for repairs, but not expended for making sacred vessels. Also the trespass money and sin money were not brought into the house of the Lord: it was the priests'. We read again of this chest, or one like it, set without at the gate of the house of the Lord, concerning which they made a proclamation throughout Judah and Jerusalem, to bring in for the Lord the tax (presumably the half shekel) that Moses the servant of God had laid upon Israel in the wilderness. Thus they gathered money in abundance. After the death of Jehoiada Joash forsook the house of Jehovah, and, with the princes, fell away to idols, so that wrath came upon Judah and Jerusalem for their guiltiness.

Nor were things any better, at this time, in Israel, if we may judge from the ironical and derisive words of Amos, who prophesied some few years later, saying, "Come to Bethel and transgress; to Gilgal and multiply transgression; and bring your sacrifices every morning, and your tithes every three days; and offer a sacrifice of thanksgiving of that which is leavened, and proclaim free-will offerings, and publish them: for this liketh you, O ye children of Israel."

This is the first time we have met with the word "tithes" since its occurrence in the Pentateuch: but tithes are now mentioned in such a way as to suggest that they were normally paid by Israel; only, in this case, for the worship of the golden calves. This condition of things, so far as Israel was concerned, was brought to a close by the carrying away of the ten tribes to Babylon, about B.C. 721.

In Judah, the established religion had been almost annihilated under Ahaz, who sacrificed to the gods of Damascus, introduced strange worship into the temple, and then shut up the doors of the house of the Lord. This was the condition of things when Hezekiah came to the throne, and in the first year of his reign, re-opened the doors of the house of the Lord. Incense and burnt offering had ceased, and the vessels of the house of the Lord had been cast away under Ahaz. All this was at once changed by Hezekiah, who offered seven bullocks, seven rams, seven lambs, seven he-goats, for a sin offering; the Levites and priests were restored in the order prescribed by David; and the congregation offered 70 bullocks, 100 rams, and 200 lambs as burnt offerings. Also among the consecrated things were 600 oxen and 3,000 sheep; and the house of God was set in order.

After this, Hezekiah observed the Passover for fourteen days, giving for offering 1,000 bullocks, and 7,000 sheep, whilst the princes added 1,000 bullocks, and 10,000 sheep.

Now when the priests and Levites were thus reappointed, the king's portion of his substance for burnt offerings was arranged for the services according to the law: and Hezekiah commanded the people in Jerusalem to furnish the portion of the priests and Levites, that they might give themselves to the law of the Lord; whereupon as soon as the commandment was promulgated, the children of Israel gave in abundance the firstfruits of corn, wine, and oil, and honey; and the tithe of all things brought they in abundantly: whilst the people living in the towns of Judah brought in the tithe of oxen and sheep, and the tithe of dedicated things and laid them by heaps.

Questioned concerning these heaps, the chief priest said: "Since the people began to bring the oblations into the house of the Lord, we have eaten and had enough, and have left plenty; for the Lord hath blessed His people; and that which is left is this great store." Then Hezekiah prepared chambers in the house of the Lord, and the people brought faithfully oblations, tithes and dedicated things, over which two Levites were appointed chief rulers, with ten overseers under them. Besides this, another Levite was over the freewill offerings, and under him were six assistants to distribute the oblations of of the Lord to the Levites in their courses, to the priests in their cities, and, in every town, men were appointed to give portions to the priests, and to all that were reckoned by genealogy among the Levites, their little ones, wives, sons and daughters.

From this reformation of Hezekiah we may reasonably deduce that the closing of the temple had brought poverty upon the priests and Levites; but that, on the restoration of the services, the normal state of things was restored, and the payment anew of tithes and offerings brought back peace and plenty.

Josiah, the last of the reforming kings of Judah, after purging the land of idolatry, directed the money collected by the Levites at the door of the temple from all Judah, Benjamin, and Jerusalem, as well as from the peoples of Manasseh, Ephraim, and the remnant of all Israel, to be expended on temple repairs. In the course of these repairs a copy of the law of the Lord was discovered. The king at once gathered the elders of Judah and Jerusalem, and they made a covenant to perform the Law, and all the people stood to the covenant.

Then Josiah kept a Passover, and gave of his own substance 3,000 bullocks, and 30,000 sheep, lambs, and kids. Three rulers of the house of God gave to the priests for passover offerings 2,600 small cattle, and 300 oxen. Several chiefs of the Levites gave also to the Levites for passover offerings 5,000 small cattle and 500 oxen, all being done as it is written in the law of Moses.

"Notwithstanding, the Lord turned not from the fierceness of His great wrath": but said, "I will remove Judah also out of My sight"; which was done by their being taken captive to Babylon by Nebuchadnezzar, about 588 B.C. This closes the period of decline under the divided kingdoms of Judah and Israel; from which we now pass to the resettlement of Palestine by the captives returned from Babylon.

SOCIALISM AND TITHING.

BY HENRY G. HILLIER.

As the writer understands it, Socialism is an economic doctrine, though it involves political and social changes. It proclaims the equal right of all subjects of a state to share the material wealth of that state, and the equal duty of all to share the labor necessary to develop that wealth, so as to maintain the necessaries and comforts of life. Socialists define their ideal as a state of things in which every soul in a nation shall have an equal chance of realising such perfection as it is naturally capable of realising without any reference to

the lot into which it has been born; and they assert that at present society does not give the mass of men the chance of realising such perfection. Further, they consider that this scramble for material wealth is both unseemly and unscientific, because what one man gets another has to go without. To eliminate these evils they suggest a scheme of education that shall bring out the power of each individual character, and in the strengthening of existing authorities, so that they may be used vigorously for the benefit of the poor and needy. Their chief demands are, taxation, graduated so as to correct inequalities of fortune, and loans of public money to persons too poor to borrow in the open market. Such proposals may be inexpedient but they are perfectly legitimate. There are, however, many which are at present incapable of realization.

Occasionally during a street meeting of Socialists one listens to denunciations of certain men because they happen to be blessed with a fair share of this world's goods. This course is clearly irrational, as it inspires a feeling of animosity against the well-to-do classes. It has pleased God to so bless them with one, two, five or ten talents "every man according to his several ability," but the use to which they are put must be accounted for by those to whom they have been entrusted when "the lord of those servants cometh and reckoneth with them."

If Socialism does not provide an efficient remedy for the social problem, what does? Here, as in many other cases, we must go to divine rather than to human law to find a satisfactory solution. Leaving the question of inequality of fortune out of the matter as irrelevant, the principle of tithing provides a feasible method of dealing with the poor. It is in the observance of this law that Socialists will find an answer to the cause they advocate. Tithing is not in opposition to the rich man; it does not conflict with the principles embodied in the parable of the ten talents.

As to whether the law is practicable or otherwise an examination of the Scriptures will show. In the reign of Hezekiah we are told that the Israelites were prospered. The king commanded them to bring "in abundance the first-fruits of corn, wine, oil, and honey, and of all the increase of the field." The commandment was obeyed and a "tithe of all things brought they in abundantly." These are the words of the chief priest: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have left plenty." The result is clearly beyond the most sanguine hopes of Socialists. Their object is a general co-operation for an equal division of wealth. Because the Israelites obeyed the voice of the Lord in the matter of tithing, they not only had sufficient but had "left plenty." The promise of the Lord that in return for the payment of tithes he would pour out a blessing was literally fulfilled. The Bible indicates as to who are to be the recipients of the proceeds of this law. "The stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied. The instance here given is by no means all which is found in the Scriptures, space does not permit a more lengthy explanation, but it is sufficiently indicative of the fact that tithing is of practical benefit. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 14, 1904.

EDITORIAL.

THE BEAM AND THE MOTE.

To the local brethren no duty can be more responsible, more sacred; no office more honorable than that of encouraging and strengthening their fellow Saints in our most holy faith. To be a teacher in the Church of Jesus Christ of Latter-day Saints requires a life of humility, of prayer, of the observance of the whole law of the Gospel so far as it lies in one's power to live it. What can the preaching, the counsel and the warning profit if they be not enforced by the example of a blameless life?

No one principle or commandment of the Gospel can be said to be more important, more binding than another. All had a common Source. All have a common end in view—perfection in righteousness, which eventually secures exaltation. Yet some are prone to pride themselves on the observance of one particular principle. They imagine that the keeping of it strictly, and the teaching of it, also, will, in a measure, absolve them from obedience to other and less pleasing commandments. Yet the great strength of a Saint comes from his conquest of self—the trampling under foot of every appetite, passion and desire that is contrary to the will of God, until to love the right and to do the right becomes more easy than to do the wrong.

How can a man consistently teach others when in his own heart he knows that he is constantly and wilfully violating the covenants that he made at the waters of baptism? Some men who pay a good tithing will strenuously urge this principle upon those whom they visit, while at the same time their garments reek with the fumes of tobacco and their breaths are strong with beer. Others, again, who consider it an almost unpardonable offence to drink a cup of tea, shrug their shoulders and beg to be excused when the principle of tithing is mentioned. Men have actually been so foolish as to quarrel over these things, the keeper of the Word of Wisdom claiming that he was a better man in the sight of the Lord than the man who paid his tithing, and *vice versa*. This certainly does not exemplify the Spirit of the Gospel, which is a spirit of love, of harmony, of long-suffering. It gives birth to criticism and fault-finding that tend to weaken and destroy faith. The province of the teacher is not to find fault, excepting with himself. It is to instruct in all love and faithfulness under the inspiration of the Spirit of Truth, and that Spirit will dwell only with those who love God and keep His commandments.

It would be a profitable thing for the man who keeps but a part of the commandments of the Lord to examine himself and find the true cause of his partial obedience. To a liberal, free-hearted man it is no hardship to pay his tithing, and he may assume to himself infinitely more credit than he deserves for the little that he does. On the other hand a person may be too penurious to spend a penny for tea or for tobacco, and this natural inclination will, in his mind, assure him a high place in the kingdom for keeping the Word of Wisdom. Back of the keeping of a law comes the motive for keeping that law, and according to the motive will we be judged. For that law which it is most difficult for a man to obey, will he, if faithful, receive his reward; not for that which requires neither trouble nor sacrifice in its fulfilling. The teacher may counsel and advise. God alone can discern the thoughts and intents of the heart. If the Latter-day Saint would prayerfully cast the beam out of his own field of vision there would be no mote found in his brother's eye.

President Joseph F. Smith's advice to parents on the subject of home duties is no less applicable to the Saints of England than to those who live in Zion. Many parents seem to think that because they are living up to their religious duties, as they understand them, the salvation of their children is assured. In fact they do not hesitate to entrust their children in an environment that is in every way opposed to the Spirit of the Gospel. Instances are known where members of the Church, in good standing, send their children to Latter-day Saint Sunday schools in the morning, and to Wesleyan, Baptist or Presbyterian Sunday schools in the afternoon. Not content with the influence of the week, they deliberately stultify the teachings that are of vital importance to the child's well-being. That which is learned in the morning must be unlearned in the afternoon. The only excuse given is that the children are better off in Sunday school than playing on the streets. What need of either? How can Latter-day Saints better spend a portion of the time on each Lord's day than in teaching their own offspring the principles of life and salvation? It will unite the entire family in such bonds of love as were never before dreamed of. It will give the father and the mother a devotion on the the part of the children; the children a confidence on the part of the parents that is too seldom seen in the home. It will firmly impress and sanctify the teachings of truth received in church and Sunday school, and will lay the foundation for lives of activity in the Master's service. It is true of children as of adults, that they cannot serve God and mammon; neither can they be Saints and sectarians at the same time. Which they are to be it behooves the parent to decide.

On Tuesday, January 12th, President Francis M. Lyman passed the sixty-fourth mile-stone in a long and successful career. The Elders and Saints among whom he has labored and over whom he has presided unite with his loved ones and with the Church in Zion to wish him many more years of happiness and of usefulness as president of the Quorum of the Twelve Apostles. They pray that he may enjoy a safe and prosperous homeward voyage; that his labors may continue to be crowned with blessings; and that he may still ac-

complish a vast amount of good, as under the inspiration of the Lord, he has been permitted to do in the years that are past.

DEPARTURES.—To-day there sailed for Utah, on the s.s. *Canopic*, President Francis M. Lyman, for two and one-half years president of the European mission. He has visited every portion of the great field under his charge, including the Turkish mission, Russia, Palestine and Egypt, and his labors have been crowned with success. President Lyman was accompanied by Elder Joseph J. Cannon, who has completed a mission of fifty-two month's duration, first as president of the Stockholm conference, and afterwards, as associate editor of the MILLENNIAL STAR, in the Liverpool office; also, by Elder Henry H. Blood, who came to England with President Lyman, and who has performed a most successful mission as president of the Grimsby conference and, for the past eighteen months, as president of the London conference. These brethren have the love, best wishes and prayers of all with whom they have been associated for their safe journey home, and for their future success in whatever vocation they may be engaged.

On the same steamer sailed Elder J. Alma Holdaway, of Vernal, after a service of more than four years in the Turkish mission; also Elder Ray McK. Boyle, of Ogden, and John Elkins, of Salt Lake, both honorably released from the German mission.

W. M. W.

THE MILLENNIAL STAR acknowledges the receipt of artistic calendars from Z. C. M. I. and Elias Morris & Sons Company, of Salt Lake.

THE Christmas number of the *Deseret News*, which has just reached this office, is up to the high standard of any of its predecessors both in quality of its reading matter, and in the beauty of its illustrations. It is a credit to the publishers, and will do much practical good for the people of Utah wherever it may be circulated.

RELEASE.—Elder Edward T. Capener, of the Leeds conference, was honorably released at his own request, on account of ill health, January 11th, 1904, to return home per s.s. *Cretic*, January 21st, 1904.

BREVITIES.

A NEW USE FOR LEATHER.

IN the desire of the age to waste nothing, many waste materials that, a generation since, were deemed absolutely useless are now turned to good account. The newest invention is the railway cross-tie of leather. The scrap leather from shoe-shops is taken into a disintegrator, ground very fine, subjected to a refining process and molded. Some of these leather sleepers have been in use for twenty-eight months and, as yet, show no signs of wear. They are expected to stand service for thirty-five years.

RUSSIA AND JAPAN.

A comparison of the fighting strength of Russia and Japan elicits some remarkable facts. Russia has a trifle more than fifty times the area of Japan. It has three times the population, and twelve times the annual income of the island empire. The standing Russian army is eight times as large as that of Japan and, in time of war, it is ten times as large. In the year 1900, the Russian navy was three times as powerful as the Japanese, but recent purchases by the latter power have placed the naval strength of the rival nations on a more equal plane. The struggle will certainly be one in which racial endurance will be tested to its utmost.

PAN-AMERICAN ROAD.

The Pan-American Railway has been incorporated in the United States with a capital stock of £50,000,000 to build a line from Port Nelson on Hudson Bay in British America to Argentine republic. From Port Nelson the road runs via Winnipeg, Man., through the States of North and South Dakota, Nebraska, Kansas, Okhlahoma, Indian territory and Texas, thence through Mexico, Central America, the Republics of Panama, Colombia, Ecuador and Peru into the Argentine republic. A branch line is provided running from Peru through Chili to Valparaiso. The total length is ten thousand miles.

LETTER FROM PRESIDENT JOHN R. WINDER.

Poplar Farm, December 25th, 1903.

Presidents Francis M. Lyman and Heber J. Grant,

Dear Brethren:—

Christmas day has come again. When I awoke at a very early hour this morning and was thinking over the past, present and possible future, I remembered, and I could hardly credit it, that two years have passed since I wrote a letter to each of you brethren, one to Japan, the other to England, and that more than two years have passed since that great event in my own history occurred when I was invited to occupy my present exalted position in the First Presidency of the Church. When I think of that event, and it is constantly uppermost in my mind, I am led to wonder how it was possible that a person, uneducated, and, in my own estimation, so unfitted for the position, could have been chosen, and when I look back seventy-five years and remember a poor little boy who was sent out into the fields to keep the birds from destroying the grain in a lonely spot surrounded with forests, he became afraid at being alone, and I so well remember he knelt down in the brush and in childlike simplicity asked the Lord to send His angels to protect him, and from that time all fear left him, and a shield of protection has been thrown around him all his life long. In due time he received the Gospel in a somewhat miraculous manner, and although alone in the world, without father, or mother, brother or sister in the Church, the Lord has always been mindful of him. Notwithstanding all of the foregoing I have the assurance that it was the will of the Lord that I should occupy this position, consequently I am fully reconciled and am determined with His aid and assistance to discharge

my full duty. By this time you will be tired reading so much about myself, and I will change the subject.

The Senator Smoot case is uppermost at present. About all the Christian ministers in the United States seem to be arrayed against him, bringing all the power they can muster to unseat him. Is it not singular to see all of the churches using their influence with Congress, telling them how they ought to vote to unseat Brother Smoot, because they say Church influence was used to send him there? Whatever may be the result the Lord will over-rule it for good. Things here are progressing favorably, tithing about the same as last year. You have no doubt seen by the *News* that we have called for the $500,000 B. Bonds to be taken up on the 1st day of January.

The *Deseret News* building and the eight story Annex are both completed, paid for, and rented. We have also paid most of our floating indebtedness, and this year have donated large sums for the building of meeting-houses at home and abroad; also $50,000 to the hospital and $7,000 or $8,000 for the Bureau of Information building on the temple block, besides all other contingent expenses. So we have to be very thankful to the Lord for His continued blessings. Spiritually I think a large majority of the people are improving in many ways. There are, however, always exceptions. The Presidency and Apostles are united, and I think the same may be truthfully said of all the leading quorums and authorities. Temple work is prospering, attendance increasing, and this, I am sure, is pleasing and acceptable to the Lord. I have great joy in this labor.

We have had a remarkable season for beets and sugar. Lehi has had a very successful run, Garland and Idaho are now both running successfully and turning out first class sugar. The weather has been fine the past week, a wonderful amount of business has been done; it is marvelous to see the crowds of people in the stores, buying presents for distribution. I don't think any other people are so lavish in expenditures for this purpose as are the Latter-day Saints. The poor are not forgotten. It seems to be a time of general rejoicing. Oh, how abundantly the Lord has blessed His people!

Brother Lyman, we are looking forward in joyful anticipation to seeing you soon, and Brother Grant, we pray that the Lord will bestow upon you every grace and gift to qualify you to discharge the great responsibilities that will devolve upon you. God bless you forever, and your wife and children, may you all be preserved from harm.

I am spending the day at home, taking a rest, an opportunity that seldom occurs. Next Sunday our stake house is to be dedicated. The Presidency and several of the Twelve will be present. It is a fine building and has cost about $65,000; it is completed, furnished and paid for.

Kind love to Sister Grant and all the children, and not forgetting my boy if you see him; please keep an eye on him. Shall always be glad to hear from you.

Your brother in the Gospel,

JOHN R. WINDER.

IN the long run, the only kind of help that really avails is the help which teaches a man to help himself.

THE PERSONALITY OF THE HOLY GHOST.

BY ELDER CLAUDE T. BARNES OF THE LONDON CONFERENCE.

"THE Holy Ghost has not a body of flesh and bones, but is a personage of spirit" (Doctrine and Covenants, Sec. 130). He is not an essence or influence emanating from God. He is a separate, intelligent personage, in the Trinity; and is endowed with an individual and finely composed body, which cannot occupy two spaces at the same time. As the exact nature of the ethereal substance of which the body of the Holy Spirit is composed, has not yet been revealed from God, we can only establish the fact that the Holy Ghost is a distinct person, having the attributes of the Father.

The proof can be stated under four propositions: (1) The Spirit possesses such qualities as a person only can possess; (2) He performs such actions as a person only can perform; (3) He is capable of suffering such injuries as a person only can suffer; (4) He is called "Another Comforter," and is designated by the use of masculine pronouns.

1. He possesses such qualities as a person only can possess. The quality of a person is determined by his intelligence, will and affection. Now the Scriptures say of the knowledge of the Spirit: "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I. Cor. ii: 10, 11). That the Spirit, here, is not a mere quality of Divine Nature, as consciousness is of human, is evident from the first clause, "God hath revealed them to us by his Spirit," which implies a personal distinction as man cannot give information by his consciousness.

We also read of the love of the Spirit. "I beseech you" writes Paul "for the love of the Spirit":—a personal quality which alone could enable the Spirit to perform His office of "shedding abroad the love of God in the hearts" of believers. So, in connection with knowledge and love, is exercised the individual will of the Spirit. From the last quotation we see the Spirit divides the gifts, as He wills. Indeed nearly all of Section 46 of the Doctrine and Covenants, tells of the wise allotment of gifts by the Holy Spirit. Now will is the very essence of personality; the cause of individuality. Perhaps there is no stronger argument against those who would confound the personality of the Father and the Son than the words of Jesus: "I came down from Heaven not to do mine own will, but the will of Him that sent me. The two wills evince the separate personalities of the Father and Son. Section 46, as above, shows that the Spirit has a separate will; hence the Holy Ghost must have, from the same reasoning, a specific personality.

2. He performs such actions as only a person can perform. Thus, He strives with the ungodly (Isaiah xl: 13); He inspires writers and speakers (II. Peter i: 21); He appoints officers in the church (Acts xx: 28); He caused Mary to conceive (Luke i: 35); He commands and forbids (Acts viii: 29); He intercedes for us in prayer (Romans viii: 26); He teaches, comforts and guides (John xiv: 26); He testifies with personal witnesses (John xv: 26, 27); He approves with personal counselors (Acts xv: 28); He invites with personal

messengers (Rev. xxii: 17); and He speaks (I. Tim. iv: 1). There is no mistaking the statement of Acts xiii: 2: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

In connection with the power of speaking, this quotation from I. Nephi xi: 11, is most remarkable: "I spake unto Him as a man speaketh for I beheld that he was in the form of a man, yet nevertheless I knew that it was the Spirit of the Lord and he spake unto me as a man speaketh to another" (let it be understood here that "form of a man" does not mean flesh and bones of a man, just as "form of a dove" did not signify flesh and bones of a dove. Form merely means that shape to which the substance of the Holy Ghost conforms itself). In the references above, there are many different actions of the Spirit, all proving beyond contradiction the operation of an intelligent and personal Agent.

3. He is capable of suffering such injuries as only a person can suffer. He can be vexed: "They rebelled and vexed his holy Spirit" (Isaiah lxiii: 10); He can be grieved: "Grieve not the Holy Spirit of God" (Eph. iv: 40); He can be lied against and tempted. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" and of Sapphira he demanded, "How is it that ye have agreed together to tempt the Spirit of the Lord?" Is it possible to vex, grieve, blaspheme, lie against or tempt an influence or emanation from anything?

4. He is called another Comforter, and is designated by the use of masculine pronouns. Thus in the memorable promise, "I will pray the Father and He shall give you another comforter," the very name Comforter implies a personal advocate, helper and consoler. None but an intelligent, loving person, who could discriminate and sympathize, could fulfill the office of comforter. Such Jesus was Himself and, as such, bears the same name, "We have an advocate with the Father, Jesus Christ the righteous" (I. John ii: 1). Moreover, He here distinguishes between Himself and the One whom the Father would send in His name, by designating Him as another Comforter. But, further, in speaking of a mere spirit one should always use a neuter pronoun; but in designating the Holy Ghost the Bible uses a personal masculine pronoun—He. Thus: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John xiv: 26). "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth . . . he shall testify of me" (John xv: 26). Also, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John xvi: 13, 4). Jesus made no mistake when He spoke of the Holy Spirit in exactly the same manner as He spoke of Himself.

Surely from a calm and comprehensive study of this scripture testimony we must conclude that these qualities, actions, capacities and designations of the Holy Ghost prove His personality. Can you speak of the intelligence, the love and the will of an influence? Would you speak of an effusion or anything impersonal striving with the obstinate, and convicting them of their error; performing miracles; addressing others in express words; appointing

officers; commanding and forbidding; interceding, teaching, comforting and guiding unto all truth; witnessing with those who witness; approving with those who approve and inviting with those who invite? What mere abstract power can be vexed, grieved, blasphemed, lied against, tempted, insulted? Do we not designate such an impersonal power as "it" instead of "Him"?

To conclude, the distinct personality of the Holy Spirit having been established one is confronted by the apparently puzzling question: As the actual person of the Holy Ghost cannot be in two places at one time, how is it that many are simultaneously filled with this Spirit? The following illustration will sufficiently clear the difficulty.

Imagine a large many-roomed terrace that faces the bright sun. A man within passes from one chamber to another; and in each sees and feels the warm sunlight. Some rooms are brighter than others because the occupants have kept the windows brighter and more clean. But never once does the man think the sun actually to be within each room. Its influence is there in greater or less degree according to the transparency of the panes of glass. That he does not question; but the sun, itself, is millions of miles away. So it is with the Holy Ghost. His influence lights up the room within. He, the Great Sun, has in Himself the commandments and love given by the Father to Him for distribution; and every one of His servants upon earth receives of that love according to his worthiness, and the Spirit's will. As the sun will shine upon just as many as turn their bodies toward it, so will God, through His Spirit, irradiate all whose goal is perfection and righteousness.

CURRENT EVENTS.

THE ADVANCE INTO THIBET.

The interest of the civilized world is at present centered upon the Russo-Japanese imbroglio, and the gallant advance of Colonel Younghusband's column into the territory of the Dalai Lama is receiving but little attention. It seems probable that in a very short time the British forces will be knocking at the gates of Lhassa, and that the holy city of the Buddhists will be obliged to admit the invader. Heretofore China has protested when any attempt to penetrate the heart of Thibet has been made by the English, but this year her sympathies are with the Indian office. In fact rumors are published as coming from the Foreign office to the effect that China will renounce to Great Britain her claim to the Tibetan suzerainty, if England will only act as an effectual block upon Russia's Manchurian designs. In Thibet and Lhassa the influence of Russia is paramount, and it seems as though she is plotting the dismemberment of China from all sides, as well as the control of the passes that lead from central Asia to India. This makes the control of Thibet a matter of international importance, for it holds the key to the stability of three empires. With the bleak plateau territory under the British flag, the southern advance of Russia toward the Indian frontier would be checked and the integrity of the central portion of the Chinese empire would be assured.

From a religious standpoint as well as a political one the invasion of Thibet is important. The air of mystery that for ages has surrounded the person of

the Grand Lama, the oft reincarnated Buddha, will be removed and he will be known as a man among men; and then, as never before can his hundreds of millions of followers judge as to the truth or falsity of the claims to divinity which he puts forth.

GRADATIM.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain,
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

By Dr. J. G. Holland.

CONTENTS:

Worship in the Home	17	Releases	26
The Sacred Tenth: or Studies in Ancient Tithe-giving	20	Brevities	26
Socialism and Tithing	22	Letter from President John R. Winder	27
Editorial: The Beam and the Mote ...	24	The Personality of the Holy Ghost ...	29
Departures	26	Current Events	31
		Poetry: Gradatim	32

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.